

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### AMBITION.

BY A. M. TAYLOR.

How shall I husband every hour, that best  
I may to immortality attain :  
That in the unborn years that yet remain,  
The sons of men may call my memory blest ?

Seek out the lowly, silent paths of Love,  
And take Love's first-born, Duty, for thy guide ;  
Mark, as her feet thro' fearful alleys glide  
Gird up thy courage, follow, and approve

Thyself a man. Go where the outcast lies,  
Despised of men as He of Nazareth,  
Whose broken heart implores the peace of death,  
And raise his hope to heaven ere he dies.

The wayward prodigal to love restore ;  
Soothe the wild passion of the frenzied brain ;  
Point the lost pilgrim to the path again  
And help the drowning mariner ashore.

Go, share thy bounty with yon timorous heart  
Too proud to beg, to toil for bread too weak ;  
To yon poor wretch a word of mercy speak,  
And lift the ruined to a nobler part.

Or in yon squalid hovel take thy stand,  
Where mute maternal love in widowed woe,  
To save her tender orphans from the snow,  
Plies busily the ever-weakening hands.

Reck not tho' earth's gross ear, too often given  
To lust and war, thy honours should deny,  
For angels' trumpets shall sound these deeds on high  
And make them vocal in the courts of heaven.

The strong in battle perish by the sword :  
Earth's mightiest potentates shall sleep in dust :  
Imperishable fame shall crown the just,  
Who weary not in waiting for the Lord.

Oh ! friend, this life is sacred : mete it out  
By god-like action—it is Heaven's trust—  
We are but ministers ; ere long we must  
Account in confidence or trembling doubt.

To be a faithful succour to the weak,  
Love's holy balm to give to fellow-mortals,  
A light to be in Sorrow's darkened portals,  
To bless the dying and to heal the sick :

Thus live and act ; and when the time appears,  
Each embryo moment sown in charity,  
In the bright spring-time that is yet to be,  
Shall blossom in a thousand fruitful years.

Toronto, July 7th, 1885.

### ANOTHER WONDERFUL HYMN, ITS GENESIS AND ITS AUTHOR.

BY THE REV. DUNCAN MORRISON, M.A., OWEN SOUND.

#### "LEAD, KINDLY LIGHT."

John Henry Newman, the author of this hymn of surpassing beauty and tenderness, has had a remarkable history. We find him at the early age of fourteen (City of London, England, where he was born in 1801) taking delight in such authors as Hume and Tom Paine, in short, strongly infidel in his tendencies if not in his convictions, but shortly after recalled to the faith of his fathers through the reading of Romaine and other Calvinists, and immediately giving his heart to the God of all grace, delighting himself greatly in the discovery which he had made, and making a vow of perpetual celibacy that he might serve the Lord without let or hindrance.

He was a scholar of no mean rank, having been elected fellow of Oriel in 1822, and chosen as Whately's vice-president at Alban Hall in 1825, where he began his famous university sermons, published in 1841. I have never seen anything finer of the kind than those sermons. They are not to be compared with those of F. W. Robertson or John Caird for ponderous strength and splendid utterance, but in spirituality of tone, in solemn beauty, in touching tenderness—in his marvellous insight into divine truth and his honest dealing with the thoughts—the fountains of thought which he stirs—bringing all into view of those special aspects of truth which he would bring to bear on those thoughts—he is, in my humble judgment, unsurpassed.

As an evidence of the power of those sermons of Newman, I may mention that I tried their effect on one unusually sensitive in the matter of error, especially Roman Catholic error. I did so by reading a portion of them from time to time, carefully concealing the author's name. Again and again that person, delighted with thoughts set off in such felicitous style, would stop me and demand who the author was, who could so write and so move to tears through the dull, dead page of a book. Great was the astonishment and chagrin when at length the name was given—John Henry Newman, the supreme

dignitary of the Roman Catholic Church in the British Isles.

From his book *Apologia pro Vita Sua* we can trace the path which led him to the Church of Rome, and the successive steps he took in that direction. Strange that the reading of Butler's Analogy should have been one of these ! From Sumner's book on Apostolical Preaching, he accepted baptismal regeneration ; the authority of tradition, from Dr. Hawkins, apostolic Succession, from Rev. W. James ; the doctrine of a visible church, from Butler's Analogy—that is to say, every abstract truth should be presented to the people in a visible emblem as under the ancient dispensation ; while his friendship with Pusey, Hurrell, Froude and others of that class developed in him an admiration for the Church of Rome in spite of all its errors, and a strong dislike for the Reformation. With, as he thought, its blind iconoclasm and its ruthless spoliation. Accepting these and kindred views with all the power of a warm and sympathetic nature, it is not strange that he should at length throw up his living (vicar of St. Mary's and chaplain of Littlemore) and go over to the Church of Rome, which he did in 1845.

At page 35 of his book *Apologia pro Vita Sua*, we have a full account of the genesis of this hymn—the circumstances under which it was composed ; and I copy a few sentences culled by another hand setting forth these circumstances. He had in 1832, thirteen years before his going over to the Roman Catholic Church, gone to visit Italy, and on his way home got becalmed on the Mediterranean—a whole week at the shoals of Bonifacio. He had, moreover, been subject to great alternations of thought and feeling in the matter of religion and had by no means reached a state of rest for his soul, and so he was eminently in a mood for striking such a chord as that which runs through these lines. "I was aching to get home, yet for want of a vessel I was kept at Palermo for three weeks. At last I got off in an orange boat bound for Marseilles. Then it was that I wrote the lines, 'Lead, kindly Light,' . . . I have for years had something of a habitual notion, though it was latent and had never led me to distrust my own convictions that my mind had not found its ultimate rest and that in some sense or other I was on a journey."

According to Mr. Rigand, of Magdalen College, Oxford, a great admirer of Mr. Newman, the thoughts of this hymn are expressed in one of his sermons, namely, the second of the second volume.

#### I.

Lead, kindly Light, amid the encircling gloom  
Lead Thou me on ;  
The night is dark, and I am far from home,  
Lead Thou me on ;  
Keep Thou my feet ; I do not ask to see  
The distant scene ; one step enough for me.

#### II.

I was not ever thus, nor prayed that Thou  
Shouldst lead me on :  
I loved to choose and see my path ; but now  
Lead Thou me on !  
I loved the garish day, and, spite of fears,  
Pride ruled my will : remember not past years.

#### III.

So long Thy power has blest me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent, till  
The night is gone,  
And with the morn those angel-faces smile,  
Which I have loved long since, and lost awhile.

We also furnish a Latin translation of surpassing excellence, for which I am indebted to another hand.

#### I.

Duc alma Lux, circumstat umbra mundi,  
Duc, alma Lux ;  
Est arta nox, mei jam vagabundi  
Sis ergo dux ;  
Serva pedes—non cupio longinqua  
Videre ; satis semita propinqua.

#### II.

Non semper eram, ut nunc, doctus precari  
Ductorem te—  
Magis me exploratorem gloriari ;  
Duc tamen me.  
Præclara amabam, neque expers timorum  
Regebam me : sis immemor actorum.

#### III.

Tam diis præsens adfui vocanti  
Divina vox,  
Sic erit vel per ima dubitanti,  
Dum fugit nox,  
Et manet lucent nitidæ figuræ  
Notæ per annos pallulum obscuræ.

### PAUL AND PRAYER.

With Paul, his prayers were, themselves, quite as much a part of his work for God as his preaching the Gospel or his suffering for the truth's sake. And though in this as well as in every other part of his work, he—or, as he says : "Not I, but the Grace of

God that was in me"—laboured more abundantly than all who either went before him or have followed him in the work of witnessing for Christ, yet this at least, is certain : that I can only follow his example in his work for God in proportion as I follow it in regard to prayer. It is very profitable to consider how much preparatory thought the Apostle must have given to his work before praying ; how he must have considered the various circumstances in regard to which the assistance and direction of God were needed for it ; the special aid that he and others required ; the special dangers and temptations and difficulties to which he was liable. Thus I shall realize better how truly prayer is itself work, not only for God, but with God and in God. And if I need a general rule for my continual direction in "my work for God," let me remember that the most general and the most practical of all is that which St. Paul has given us and exemplified in his own life : "Continue steadfastly in prayer, watching therein with thanksgiving."—*H. C. Merrill, D.D.*

### EXPOSITORY BIBLE READINGS FOR CO-TAGE PRAYER MEETINGS AND SOCIAL GATHERINGS.

BY REV. J. A. R. DICKSON, B.D.

*The Christian Soldier's Armour.*—*Eph. vi. 14-18.*

#### RIGHTEOUSNESS.

"Having on the breast-plate of righteousness." This very properly follows "the loins girt about with truth," as it is the truth embodied in the life, which is the breast-plate of righteousness. The one is the cause, the other is the effect. One is the outcome of the other. There can be no righteousness without truth, hence the injunction : "Let the Word of Christ dwell in you richly in all wisdom." (Col. iii. 16.) As the breast-plate of the soldier protects the vital parts of his body, so righteousness is a strong protection against any effective attack on the Christian. His new life declares him to be Christ's, as he is being saved from his sins. (Matt. i. 21.) What his lips declare in testimony, his life confirms in truth. And what strength lies here ! The dependence of these things cannot be too well noted.

I. *The believer attains by God's Spirit to righteousness.*—Rom. viii. 2-4 ; Eph. v. 9 ; 1 Peter ii. 24 ; Rom. xiv. 17 ; Rom. vi. 18 ; 2 Tim. iii. 16 ; 1 John ii. 29.

II. *This righteousness flows from faith in Christ and love to God.*—Phil. i. 11 ; 1 Cor. xv. 34 ; 1 Tim. vi. 11 ; Eph. ii. 10.

III. *It is perfect in its compass as the law of God is perfect.*—Matt. v. 6.

*It is seen in the thoughts.*—2 Cor. x. 5 ; 1 Cor. xiii. 5-6 ; Ps. cxix. 13 ; Jer. iv. 14 ; Ps. li. 7.

*in the words.*—Col. iv. 6 ; Eph. iv. 25 ; Rev. xiv. 5.

*in the acts.*—Jude 20-23 ; Titus iii. 8-14 ; Eph. iv. 28.

*in the purposes.*—Dan. i. 8 ; 1 Kings v. 5 ; Acts xix. 21 ; 2 Cor. ix. 7.

*in separateness from all unrighteousness.*—Eph. v. 11.

### A HEBREW STRATAGEM.

Dr. Chalmers was not only a mighty orator and a sagacious scientific thinker, he was a large hearted and open-handed man. But there was one singular instance in which he lost his temper. He was sitting busily engaged in his study one afternoon when a man was introduced. He was a Jew, professing to be an anxious inquirer. Apologizing for his interruption by saying that he was in very great distress of mind, the Doctor's sympathies were instantly excited.

"Sit down, sir. Be good enough to be seated."

The visitor declared that he had been an unbeliever in the divine origin of Christianity, but beneath the touch of the Doctor's eloquence all doubts had vanished : still there was a difficulty which pressed upon him with peculiar force it : was the account the Bible gave of Melchizedek, one of the types of the Christian Messiah, being without father, without mother, etc. Very kindly, patiently, and anxiously Chalmers disposed of all these difficulties. The man expressed himself as greatly relieved in his mind, thankfully acknowledging that, in the matter of Melchizedek, he saw his way very clearly.

"And now," continued he, "Doctor, I am in great want of a little money, and perhaps you could help me in this way, too."

At once the object of the visit, and the cunning stratagem for obtaining an introduction was seen, and the wrath of the Doctor aroused. To have been interrupted in his work, to have expended all his eloquence, and learning, and patience on this ! A tremendous tornado of indignation rolled over the head of the unfortunate mortal as he retreated from the study to the street door.

"It's too bad !" said the orator, "not a penny, sir, not a penny, sir ! It's too bad ; not merely to waste my time, but to haul in your mendacity upon the shoulders of Melchizedek !"